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Mystery on the backside...

Film Review: K-PAX

October 31, 2001 • Volume 19, Issue 4 • Redeemer's Student Voice

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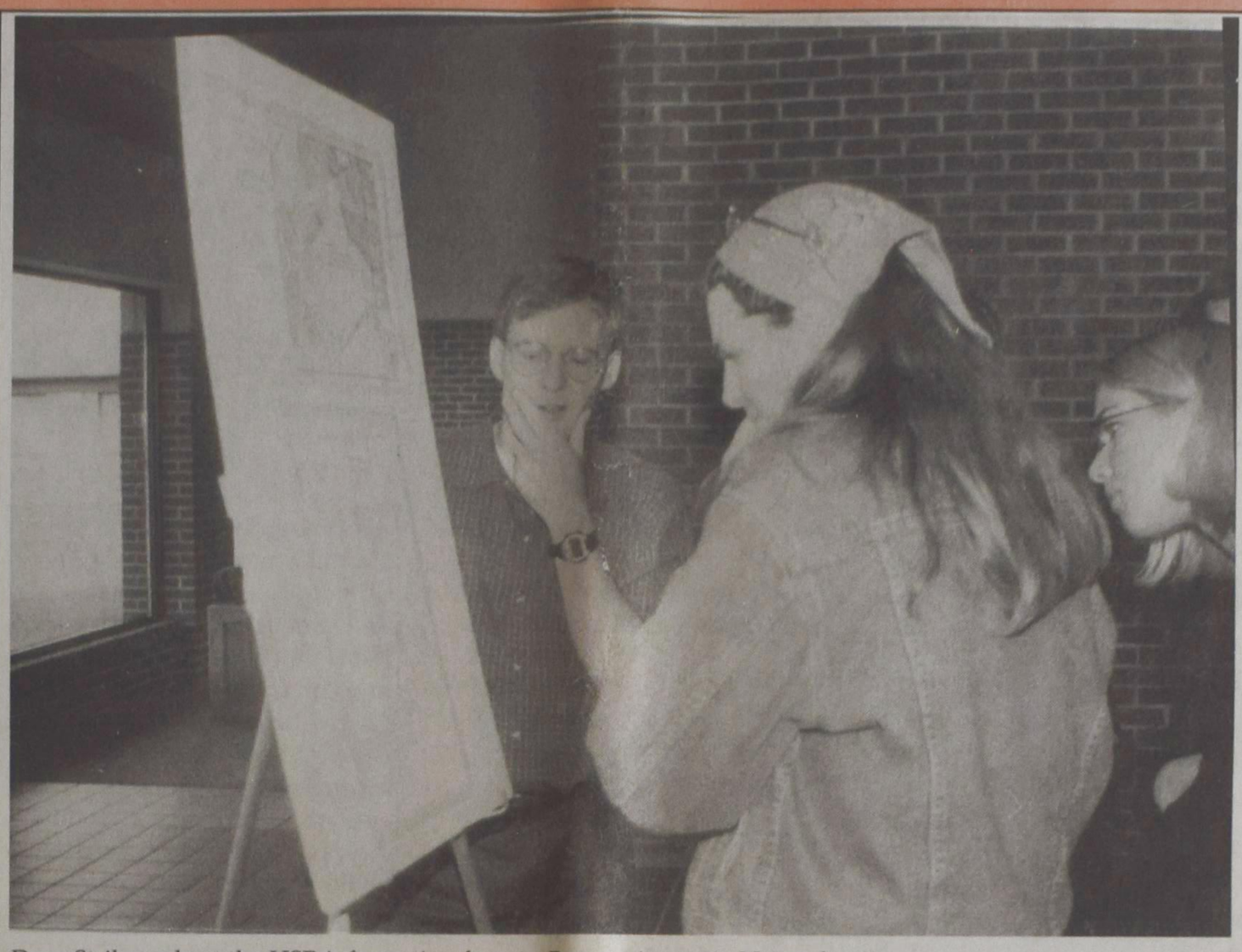
Always Reforming



Dory Strikwerda at the HSR information forum. Bus service starts November 5.

A Brief History of Halloween

By Nicci Little

Millions of children all over North America are getting ready for the spook night of the year. Candy, treats, parties, costumes, and pumpkins are all part of the festivities that surround October 31st, otherwise known as Halloween. For most Canadian and American families, Halloween is a fun-filled night; for others, it's an evil night. Some think this is the year's greatest time, while some believe it to be the most spiritual time of the year. Considering all of these different opinions, one is forced to ask a question: where did Halloween originate?

Sources all agree that the celebration of Halloween in North America and the United Kingdom can be traced back to pre-Christian Celtic tribes of Ireland, Scotland, Wales, Britain and Gaul. The Celtic festival of Samhain was the celebration of the new year, November 1st. Samhain means end-of-summer and the coming of winter. According to the History Channel, the Celts believed that on the eve before the new year began, the boundary between the realms of the living and dead faded, enabling dead souls to enter into the living world. These souls began searching for bodies to inhabit; naturally, not wanting to be overtaken by the ghosts, the living disguised themselves as ghouls in order to frighten the ghosts away. This explains why the tradition of costumes is closely associated with the occasion.

The Celts were not the only culture that engaged in festivals such as Samhain; the Romans also celebrated a day that would honour the dead of the preceding year. In late October, a festival called Feralia and a second holiday called Pomona took place. Pomona was the goddess of fruit and trees; because her symbol is the apple, the traditional game of bobbing for apples may have come from the Romans.

As the church began to rise in power in the Middle Ages, Pope Boniface IV announced a new church holiday, All Saints Day, to commemorate the saints of the church. Rumour has it that the Pope might have been trying to place a Christian holiday over a pagan one. It may be true, but there is no decisive evidence to support the rumour. Much later, the church created All Souls Day on November 2nd, a day for remembering those who died during the previous year, a celebration no different than that of the Celts or the Romans. For the Catholic Church, Hallowmas is made up of the Eve of All Saints Day, All Saints Day and All Souls Day. During this time, the church celebrated with parades, costumes and bonfires very similar to those of its pagan counterparts.

The tradition of collecting treats from neighbors was also a part of All Saints Day celebrations. Beggars would beg residents for "soul cakes". These soul cakes, small square breads, were a payment to the beggar to pray for a family's dead loved ones. As time progressed, children were sent out to collect bread, ale and money as payment for prayer; this practice became known as "going a-souling."

As Samhain began to slowly change into Halloween, due to the conversion of most of the Celtic nations, people could not shake the suspicion of dead souls revisiting the earth. On Halloween night, baskets of food would appear on the doorstep of any home not wanting a ghostly visitor. It was believed that if a ghost came to their door, it would eat the food and move on to the next house, looking for a body to inhabit. This ritual has been carried over into North American culture, and today many houses have bowls of candy to give to the young "ghouls" who come to visit them throughout the evening.

One of the most beloved traditions of Halloween is that of the Jack-O-Lantern:

"There was a man named Stingy Jack who invited the Devil to have a drink with him. True to his name, Stingy Jack didn't want to pay for his drink, so he convinced the Devil to turn himself into a coin that Jack could use to buy their drinks. Once the Devil did so, Jack decided to keep the money and put it in his pocket, next to a silver cross, which prevented the Devil from changing back into his original form. Jack freed the Devil, under the condition he would leave Jack alone for a year. The following year, Jack tricked the devil again

Continued as "Halloween"

Hitting the Speed Wall: Slowdowns on the network

By Dan Postma

Any student who has tried to access the Internet on campus in recent weeks will have noticed a dramatic deterioration in the performance of Redeemer's Internet connection. The impact of this slowdown has ranged From slow browsing to a complete disconnection for the dorms and apartments. In an interview with Computer Services director Chris Knowles, some reasons causing these problems were addressed.

The school's network features a 1-megabyte-per-second pipeline to the Internet that is shared among all computers connected to it, anywhere on campus. When there are enough computers accessing this pipeline at once, the megabyte limit is achieved. Once this is attained, everybody that tries to access the Internet does so at a progressively lower speed. According to Knowles, this megabyte "wall" is being reached steadily from 8 am to 2 am each and every day.

One theory regarding the network slowdown is that the network is accommodating over sixty-five new machines since last year - a growth of twenty percent. It is only natural to assume that the more people that access the pipeline at any given time, the less of the pipeline is available to each person. But according to Knowles, the original framework of the Redeemer network was designed to accommodate up to one thousand computers doing Internet browsing and "casual" downloading. Currently, there are 340 personal computers on the network - "a third of the growth [capacity], causing one hundred percent saturation," said Knowles.

The substantial reason the network speed has deteriorated? According to Knowles, a small group of individuals performing intense downloading from the Internet is saturating the network bandwidth. In other words, this group, consisting of less than ten people, is constantly occupying the majority of Redeemer's Internet pipeline.

When asked why the dorms' Internet access was shut off, Knowles explained that the Information Services department is currently launching its million-

See "Slow network", continued page 2

Anthrax Goes Postal

by Nicole Little

America struggles as its postal system faces the threat of the Anthrax bacteria. Anthrax, considered to be a retaliatory agent in response to the bombings in Afghanistan, has already claimed the lives of three victims and left 35 others hospitalized since the delivery of the first contaminated letter to NBC on September 16th. Canada's Minister of Health assures the Canadian public in a written statement that all necessary precautions are being taken to ensure the safety of Canada's postal workers and its people.

What is Anthrax? Anthrax is an infectious disease caused by a bacterium called *Bacillus anthracis*; it grows in the form of spores and can survive a very long time in the ground or in meat. Anthrax is not a new disease; it has been most common among lower vertebrae herbivore mammals such as cows, sheep, and camels. Human cases usually occur only when a human comes in contact with an infected animal. Cases of Anthrax occur most often in developing countries in South and Central America, Africa, the Middle East, the Caribbean, and Eastern Europe. Canada has not had a case of a human infected with Anthrax since 1990, a case which was contracted via skin contact with an infected animal.

Anthrax has three forms of infection. 95% of the cases in North America have been cutaneous, which means that an infected animal or animal product infects a human through a cut on the skin. A second form is intestinal Anthrax, which means that a human has consumed infected meat. Symptoms that mimic food poisoning result from the infection, and it is fatal in 25-60% of the cases. A third and most fatal form of Anthrax is inhalation. According to the Anthrax General Information , usually all cases result in death. This form is rare under usual circumstances because the amount of spores needed to infect a human is so high; 8,000 spores must enter a human body in order to trigger full-force Anthrax. Flu-like symptoms can be expected, followed by severe problems in breathing, and shock. It is the third form of Anthrax that has been found in American postal offices. According to the Toronto Star, the only other country that has received Anthrax-laced letters is Argentina. Postal workers in both countries have been provided with options of vaccinations, masks and gloves in order to continue work. The FBI is investigating possible suspects, but nothing has been found at this time. There are no definitive links to the terrorist attacks, but it is assumed there is a link.

One question to consider involves how the perpetrators have been using Anthrax as a killer. The criminal either knows how to make *Bacillus anthracis* in his own lab (which could be a real lab or by any means in a building that can grow bacteria), or knows how to get to someone else who knows how to make Anthrax. Anthrax is an easy bacterium to grow, according to the Hamilton Spectator headline, "Anthrax Can Be Grown With Little Expertise." Once the Anthrax reaches spore form, a person can harvest it and place it in a powder, which isolates the spores for a later dispersion. The criminal then puts powder inside an envelope and mails the letter to an unsuspecting victim. The victim opens the letter and inhales the spores, which release due to the exposure to air. After an incubation period of about 1 to 7 days, the flu-like symptoms begin to manifest. These symptoms fade away for a while, but reappear much more severely before the victim dies.

Due to the nature of the letters containing inhaled Anthrax , the Canadian Minister of Health, Allan Rock, has advised all Canadians to report any suspicious packages or letters to their local police department. Hazardous Material teams have been on alert since Anthrax became an issue on our continent. Reports of mysterious letters and packages have been reported at local post offices, but all items have been tested Anthrax free. Rock explains that a suspicious item may have excessive taping, powder substance around the seal, a misspelled address, no return address, or just an item with no specified name on it. If you have received any mail like this, postmarked New Jersey, the risk is greater and should be reported immediately for inspection. Redeemer students and staff should not panic, but should be aware of the precautions.

Since the Anthrax-contaminated letter sent to the American Senate Majority Leader, Tom Daschle, was opened and three of his office aids came in contact with the bacterium, Anthrax panic has swept the North American continent. Health officials from both Canada and the U.S. have warned doctors not to prescribe the antibiotic, Cipro unless needed. Officials say that a wide use of the drugs will produce an organism that becomes immune to the antibiotic, rendering the medication useless. Luckily, the disease is not contagious in regular person-to-person contact.

Mail freezes are in effect in areas of Maryland, New Jersey, Washington D.C. and Florida. Post offices have been closed in the Maryland area, and mail has had to be rerouted to Baltimore, Annapolis, parts of Virginia and even Ohio. As of October 26th, a brand new development, to the horror of officials, is that regular mail that has come in contact with contaminated letters may also have enough Anthrax to infect a citizen. Almost all cases in the States have been reported in the D.C. Maryland area. Canada has not become a target for the group who has been trying to, as President Bush said, "disrupt Americans' way of life." This does not mean that Canada is immune from attacks, but so far concentration has been at Capitol Hill and surrounding areas.

Anthrax Events Time Line

September:

16- Letter to NBC postmarked in N.J

25- Letter to NBC opened.

October: 02- Robert Stevens, American Media employee, is hospitalized with the inhaled form of Anthrax.

05- Stephens dies.

08- Letter sent to Sen. Tom Daschle from N.J.

- Anthrax spores found on keyboard in the mailroom of American Media. Officials reveal a second American Media employee, Ernesto Blanco as testing positive for exposure.

10- A third American Media employee testes positive for Anthrax exposure.

12- NBC News announces Erin O'Connor assistant to Tom Brokaw contracted Anthrax skin infection.

13- Five more American Media employees test positive.

14- Two lab technicians and a police officer in N.Y. also test positive.

15- Anthrax found in a Florida post office.

- Letter to Sen. Tom Daschle opened. Inhalation Anthrax confirmed in Ernesto Blanco.

17- Tests show Anthrax present at N.Y.C. office of Governor.

19- Argentina health minister confirms letter sent from Miami to a person in Buenos Aires showing the presence of Anthrax.

20- Two postal employees die near D.C. coroner's report stated cause of death to be inhalation Anthrax.

Thousands taking preventive medication for those who work in "hot zones." One confirmed death was a man whose home was right across the street of my high school.

Slow Network

Continued from page 1

dollar-plus DataTel project, the new data services suite introduced in the September 29th issue of The Crown. This major upgrade is an 18-month project that involves a great deal of remote (Internet) administration. This is important for on-campus students, because if DataTel workers do not have the sufficient bandwidth to be able to work efficiently, dorm internet access will be temporarily shut off.

At the heart of the students' frustration is that the network they pay for is slow, and often totally unavailable. One student complained, "We pay a lot for this system and it's really frustrating that we can't even browse as quickly here as on an old modem and phone line."

Many students voiced the idea that something should have already been done to fix the problem in the nearly six weeks since the slowdown began.

If blame is to be assigned, this is the question that must be answered: Should network saturation be expected as technology expands and there are more people accessing bigger files, or are some students at Redeemer twisting and abusing the technology available to them, in a consciously selfish manner?

It can be argued that the root of the problem is copyright infringement, and that if everything students downloaded or uploaded is legal, there would be no problem with saturation. But it can be just as easily argued that as more and more people get on the network and perform completely acceptable tasks, increased bandwidth needs must be anticipated and accommodated. Such admissible tasks include downloading game and application demos (which now commonly reach file sizes in the hundreds of megabytes), accessing streaming audio and video on the Internet, and sharing other legal files over chat networks or file-sharing programs.

Regardless of which argument to agree with, everybody agrees that something has to be done to improve the situation. One solution Knowles has considered is to provide the dorms and apartments with a connection independent from the Academic Building - their own pipeline

To saturate as they wish, without affecting the lab, faculty computers or the DataTel installation. However, there is no timetable or budget yet in place for such a project, and it will certainly not happen before the next academic year.

Another solution Knowles proposes is to have the students who are responsible for the implied misuse of the network exposed and/or disciplined. Knowles contends that the majority of students know who is at fault, but that further illumination and increased peer pressure might cause students to examine their own use of the network.

Students would like to see the school's connection to the Internet upgraded, which could also help alleviate the bandwidth crunch, but the current priority for Computer Services is the new DataTel project. This expensive project leaves no room in the budget, at least for this year, for any further upgrades to the network connection.

In all likelihood, the ultimate solution for this problem will be difficult to achieve, will take a significant amount of time, and will have to be symmetrical. On one hand, network speed and allocation must be adapted and improved to remain coordinated with ever-expanding technology. On the other hand, students will need to alter their activities to use the network in an acceptable manner, either through self-examination or through outside discipline. Essentially, administrators and students alike will need to work together to ensure the proper and fair use by everybody of the technology made available to them.

"A common criticism of the Internet is that it is dominated by the crude, the uninformed, the immature, the smug, the untalented, the repetitious, the pathetic, the hostile, the deluded, the self-righteous, and the shrill."
- Dave Barry

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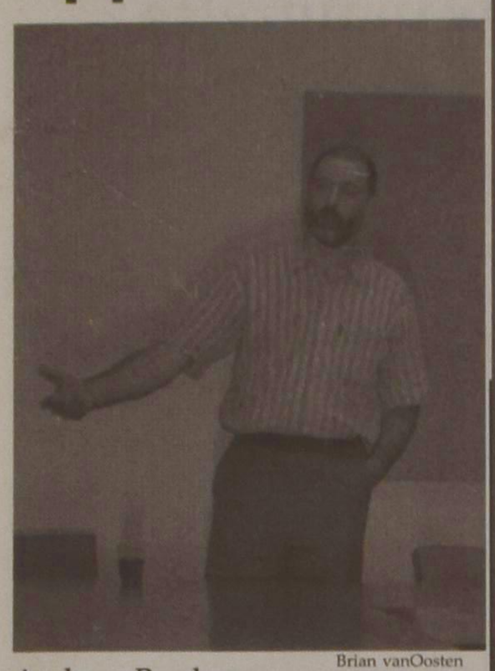
•CAMPUS NEWS•

InfoTech Philosophy: A Christian Approach



Brian vanOosten

Andrew Basden

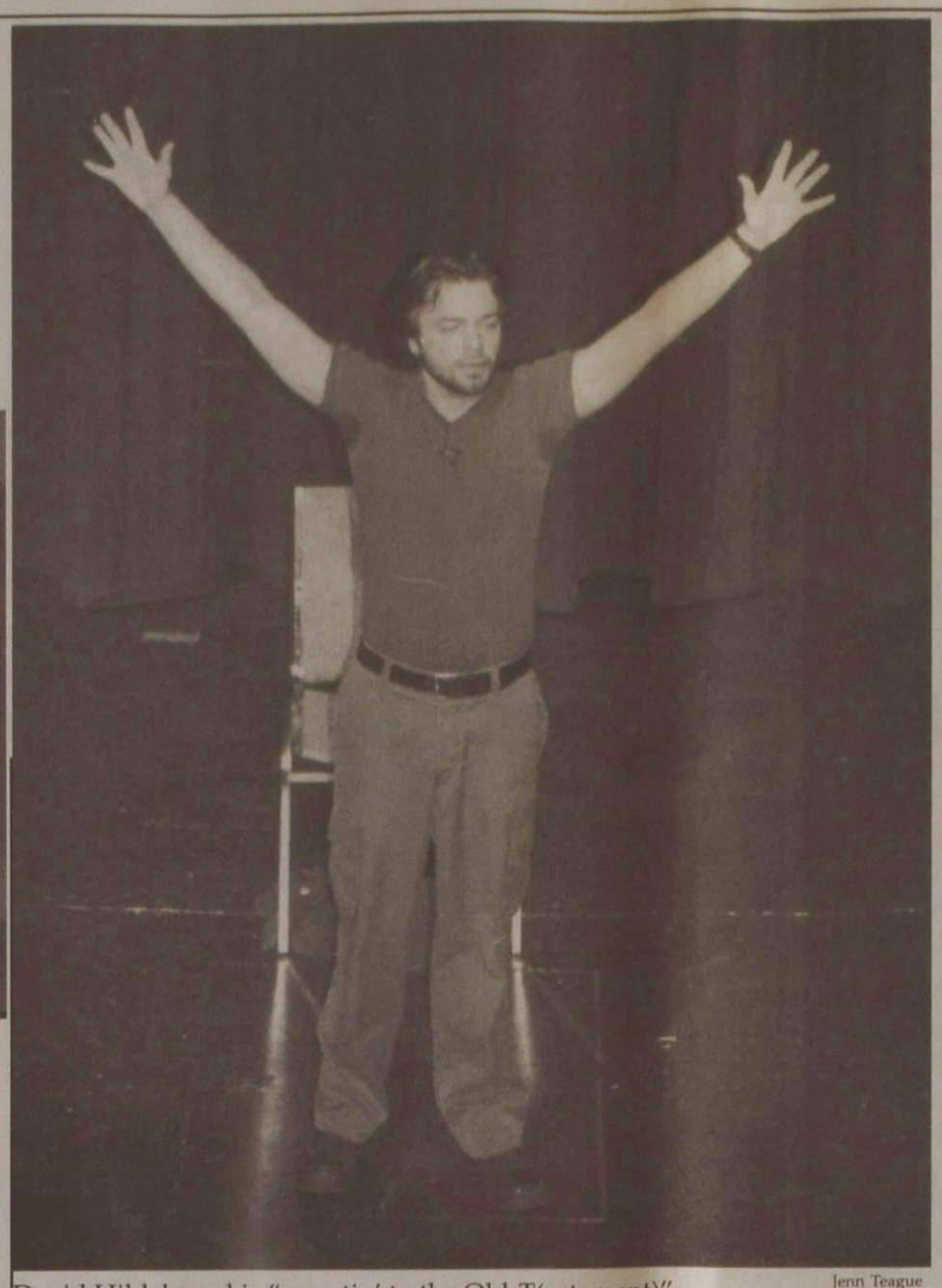
BY BRIAN VANOOSTEN

In the boardroom on Monday the 22nd, about 15 people were gathered to consider an interesting combination: computer technology and Christian philosophy. In attendance were those involved in information systems here at Redeemer, and a handful of students and professors from various academic disciplines. The presentation began with an introduction of the speaker by Dr. Van Dijk, who offered some pertinent biographical information.

Dr. Basden has had extensive experience in electronics, computers and data systems, and recently has come into contact with the philosophy of one of Redeemer's heroes, Herman Dooyeweerd. It was a synthesis of this unusual combination that Dr. Basden aimed to explain. After an explanation of his field of work, including 'expert systems' and computer use in general, the connection to Dooyeweerd's philosophy was addressed. Dr. Basden analyzed a hypothetical information system using Dooyeweerd's idea of the fifteen modal aspects.

In each category, the system was seen as normative or anti-normative, that is, beneficial or detrimental to the world, the users and those associated with the users. Dr. Basden suggested that this was a useful tool to use when considering the implementation of any information system. There is much more at stake here than first seems apparent; according to Dr. Basden, 1.5 trillion dollars ($1.5 x 10^12) is spent globally per year on information systems. One must question regularly whether such expense is justified by reasonable returns on such an investment. He suggested that by using Dooyeweerd's philosophical structure, we can study the outcomes of such systems more carefully.

While Dr. Basden's talk was interesting, it wasn't very deep, and he did not make any surprising conclusions. A Redeemer student with a good understanding of Dooyweerd could just as easily have come to the same conclusions and presented a colloquium on this topic. It is commendable that Dr. Basden has come to the conclusions that he has without any formal training in Dooyweerd's philosophy, and that he feels compelled to analyze his specific field from an authentically Christian point of view.



David Hildebrand is "sweatin' to the Old-T(estament)". Jenn Teague

Theatrical Review: Life of David

BY DAVID VANDER DEEN

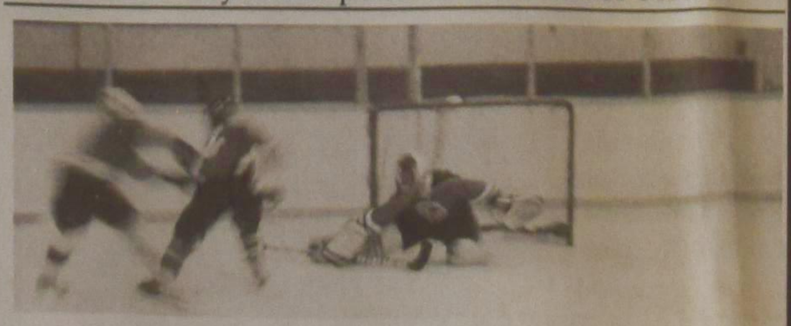
A play both moving and entertaining, "The Life of David" is an hour of passion, tears, laughter, frustration and worship. The play's creator, Hildebrand, arranged texts from the biblical books of Samuel, Chronicles, Kings and the Psalms to portray the emotional experiences of David from his anointing by Samuel to his death and last words, as reported by a servant girl.

The play is full of comically entertaining and dramatically touching scenes, all an integral part of the tale of David's life. Hildebrand shifts masterfully between 23 characters and uses a variety of accents to keep the characters distinct. The maidens awaiting David's return from battle are overzealous Southern cheerleaders; the near-deaf Ahimelech is a New York Jew, and the prince of Gath bears a strong resemblance to Canadian Prime Minister Jean Chretien. This characterization adds comedy to the play, keeping it from being too serious. Hildebrand also sings from the book of Psalms, giving the play some of its most deeply emotional and powerful moments.

The text is nearly all taken directly from the Bible, and the stage is empty except for a chair and the water bottles that Hildebrand uses frequently. The spartan atmosphere gives the play a story-like quality; the story is casual, and capable of passing through the centuries in a style that is filled with life.

Hildebrand captures the audience with his very earnest portrayal of David's life by putting energy into the text and the characters. He digs into the center of David's character and allows it to come to life for the audience. He also honours the biblical text and treats it with appropriate reverence.

The performance filled the theater with responses of profound joy and allowed the audience to touch the biblical story and experience it like never before.



Andrea Vreken

Brandon Hiddink catches the keeper with his pants down.

SENATE MEETING:

The Redeemer University College Senate will have its regular meeting on Thursday, November 8, 2001 at 6:45 pm in the Boardroom.

People are welcome to attend the open portion of this meeting.

'K-PAX' has bright future

By Justin Powell & Adam Reiss
The Lantern (Ohio State U.)
10/29/2001

(U-WIRE) COLUMBUS, Ohio - The must-see movie of the season opened on Friday, and once again, a stellar leading performance was turned in by Kevin Spacey.

"K-PAX" is a movie about Prot (Spacey), a mysterious character who is either a lunatic or an alien.

Prot claims to have come from the planet K-PAX, from which he used a beam of light to travel faster than light speeds to reach Earth. Prot seems to know just a little more than everyone else here on Earth, plus he can speak and learn multiple languages with relative ease (including dog) and he consistently provides correct answers to everything asked of him.

Jeff Bridges puts in another excellent performance across the screen from Spacey, but he will most certainly be overlooked. Bridges plays Prot's psychiatrist, Dr. Mark Powell, who becomes too consumed with his mysterious patient.

As Powell starts to question Prot's origin, the audience does the same. Elements of suspense work their way into the plot through exaggerations of Powell's mind. He begins to imagine what the possibilities are and becomes determined to find the truth. His quest for that knowledge is what keeps the movie progressing.

Along with the moments of suspense and mystery, this movie has something for everybody. There are comical, heartwarming scenes where patients are healed and walls are torn down.

This movie is also very family-oriented. Powell struggles to find time to spend with his family due to his obsession over Prot. Therefore, Prot helps Powell realize where his priorities should lie.

Although the movie revolves around the conflict of Prot's origin, one would be missing the point if they did not notice Prot's messages are the underlying meaning of the film. Prot expresses poetic gestures numerous times, which help offer comfort and understanding to those with whom he interacts.

One of the film's strengths, a feature that may be overlooked by some, was the use of light. During the credits, each name was blurred into the screen through a variation of white light which sets the tone for the rest of the movie. Prot bases the majority of his knowledge and powers from light, and he consistently wears sunglasses because of the Earth's massive amount of light. Often, when something significant occurred, it was signaled by bright flashes of light.

If a fault must be found within the movie, it lies in the over-confidence that is apparent in the writings of either Gene Brewer, who wrote the novel, or Charles Leavitt, who wrote the screenplay. An overuse of certain phrases and certain wisecracks leads one to believe the writers forgot they were carrying on the conversations by themselves. The remarks are over-excessive and seem lame by the end of the flick. But overall, the movie has many high points compared to the downfalls.

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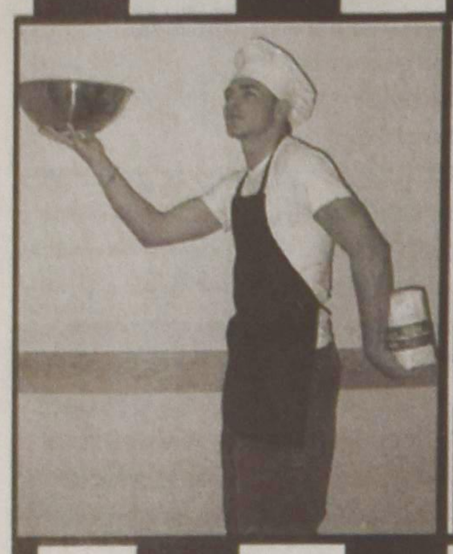
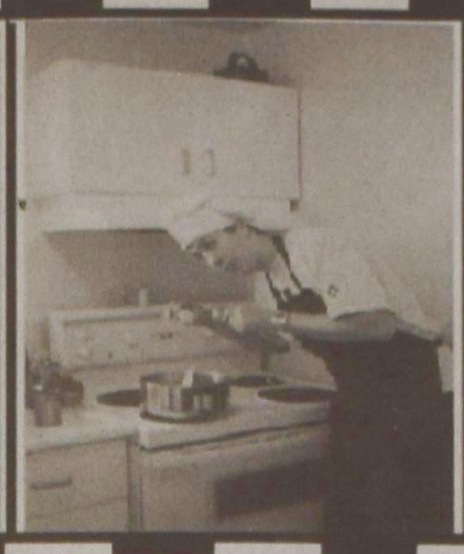
·CAMPUS NEWS·

cooking with brians





Review of Apple Bake-Off 2001

The Diabetic

The apple salad was superb, speaking to me through its fresh, pleasant scent; the taste did not disappoint. The subtle taste of apple in the dressing complimented the greens; the sweetness of the apples against the onion and the acidic dressing was a treat.

The cheese provided a counter-taste to the acidity of the other ingredients, and seemed necessary. A plethora of textures also delighted the palate; the crunchiness of the greens, the fleshiness of the asparagus, the firmness of the apples and the softness of the cheese were outstanding. Diabetically speaking, this dish is perfect, as it is full of vegetables, fruit and even a little protein. It will not send the blood sugar rocketing, but will still satisfy. A perfect five is in order.

The Dutchman

Apple salad was the best entry of the Apple Bakeoff. I have never had anything like it before, and it tasted every bit as good as it looked.

Fresh lettuce, covered with apple chunks and roasted asparagus became a real treat. I especially recommend the apple vinaigrette dressing to anyone else making this salad. It was the crowning touch.

Although it is hard to find fault with such a delicious salad, I would have preferred that the apples be in slices, rather than chunks.

Also, more apples should have been used, to keep in the spirit of an Apple Bakeoff. Still, based on taste and creativity, I give this dish 5 apples out of 5.

The Epicurean

Presentation, colour, substance, flavour, and even a little aroma were some of the qualities I found to be excellent with this salad. Nothing brings salad alive like fresh vinaigrette, and in this case my tongue sang its praises. The minced garlic and apple in the dressing created a savoury-sweet flavour to go along with the meat-like texture of the asparagus. Do not be tempted to remove the asparagus, because although it is an apple dish, the asparagus mediates all the ingredients. Ideas for a chef on the student's budget would be: using less asparagus, serving as pieces rather than a whole, and substituting the Gruyère cheese with a Swiss or even a Gouda. A substitute cheese needs to be stiff and fairly discreet in taste, so bear this in mind during your selection.

The Vegetarian

First of all, hats off to the amazing dressing in this dish, it was quite incredible. The asparagus/apple/cheese combination worked far better than I could have envisioned. The success of that trio rests on several factors, I think. First, the asparagus was prepared very nicely and had a pleasant roasted flavour that was noticeable but not overpowering. Secondly, the choice of the Gruyere was excellent, as it is a medium-bodied firm cheese with enough strength to avoid being lost in the excellent dressing. If another cheese is substituted in a subsequent preparation of this dish, ensure that it is equally bodied. Third, the apple lent an appreciable sweetness, and complemented the texture of the dish nicely. This would make an excellent appetizer to many meals; I would suggest (if you're not on campus, of course) a sweet white wine to accompany. All told, four apples out of five.

Deanna Richards, Tammy VanElburg, Dave Brouwer and James Brink at the Apple Bake-off.

Brian Dijkema

Best Cold Dish:

Roasted Asparagus and Apple Salad with Apple Vinaigrette

- 24 thin asparagus stalks, ends trimmed
- 1 tbsp plus 1/3 cup olive oil
- 1/4 cup rice vinegar
- 2 tbsp honey
- 1 garlic clove, minced
- 1 med-small head of lettuce
- 2 med Golden Delicious apples, quartered, cored, diced
- 4 ounces Gruyere Cheese, cut into thin ribbons with vegetable peeler

DIRECTIONS

Preheat oven to 400°°F. Arrange asparagus in single layer on large baking sheet. Drizzle with 1 tablespoon olive oil and sprinkle with salt and pepper. Toss to coat. Roast 30 minutes, turning once. Let cool 5 minutes.

Meanwhile, whisk remaining 1/3 cup olive oil, vinegar, honey and garlic in small bowl to blend.

Note: for added apple effect, mince some apple and mix with vinaigrette.

Place greens in large bowl. Add vinaigrette to greens and toss to coat. Mound salad on each of 8 plates. Top with diced apple and cheese, dividing equally. Arrange asparagus on top. Makes 8 servings.

Submitted by James Brink
Recipe from:

Bon Appétit , June 2000 , Anne Graziano

Recipe and reviews of the best hot dish, apple crisp, are on thecrown.ca.

To have Cooking with Brians review your meal, e-mail us at cwb@thecrown.ca to set up an appointment.

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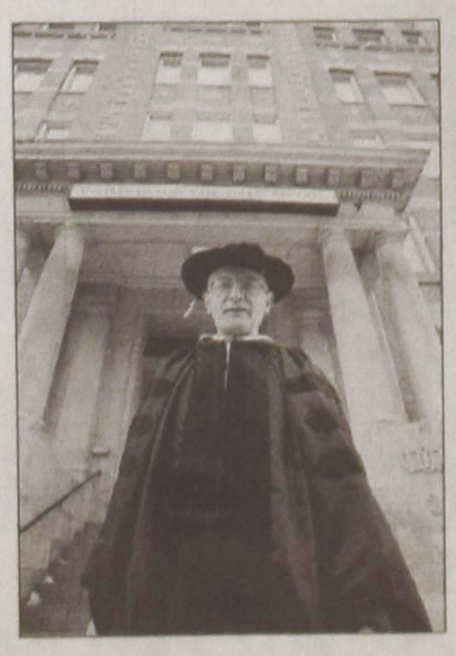

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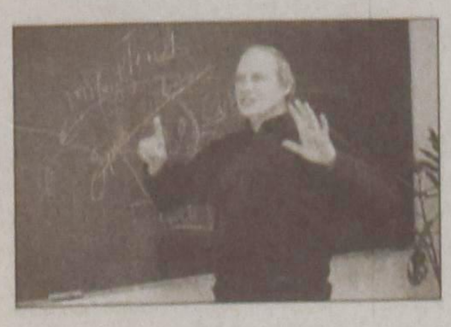

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•ARTS & REVIEWS•

Always Reforming: The Roots of the Protestant Church

BY DAN HORTON

On October 31, 1517, Martin Luther nailed his 95 theses to the door of the castle church in Wittenburg. This memorable event was neither the beginning nor the end of his struggle for reform. Growing up, Luther was always aware of his imperfections. He saw himself as a worm in the sight of God; all his righteous acts were dirty rags. He felt his situation was hopeless. Then, in an intense study of the Bible, Luther found Romans 1:17, "For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous shall live by faith."

The heavy burden of man's works was thrown off his back, but while he understood God's grace, his countrymen did not. From traveling priests they purchased the forgiveness of their sins called indulgences; they believed they could buy salvation. Years of oppression by the Church had worked out evil effects. Luther, armed with the doctrines of 'Scripture Alone' (Scripture alone is our rule and guide), 'Justification by Faith Alone' (No one can earn salvation), and 'The Priesthood of All Believers' (All Believers have a direct path to God), commenced battle against the Roman Catholic Church: "Thesis 32: All those who believe themselves certain of their salvation by means of indulgence will be eternally damned, together with their teachers."

Though Luther sought to reform and edify from within the church, he was not received as a prophet. Pope Leo X referred to Luther as "a German drunk who would change his mind once he had slept it off". But Luther did not sleep it off and, in 1521, was excommunicated. By this time, he was not alone. A small following had developed. In 1526, John Calvin published 'The Institutes of the Christian Religion'. He objected to Luther on the point that it was not man's faith that saved him, but rather God's grace by which man is saved.

Faith, then, taught by Calvin was what God gave to those whom he extended his grace towards (Eph 2:8, Rom 9:16-18). Unrecognized in Luther's thought was the assumption that man's acceptance of Christ's atonement was necessary for salvation. Calvin saw that it was necessary that man's salvation be a product of Christ's atonement alone, or Christianity would become a 'works' religion and the sovereignty of God would be compromised.

These are the roots of the Protestant faith. Many people still walk around clutching 'indulgences', observing the traditions of men rather than basing their beliefs on the Word of God alone. Let us be always reforming and wake others from their slumber.

On this day, Reformation Day, remember how Martin Luther stood up against all supposed human authority and how he stood on the Scriptures alone.

History of Halloween

Contined from page 1

and trapped the Devil up a tree. Jack let the Devil down once the Devil promised to leave Jack along for ten more years. Jack died soon after and was denied access into Heaven for his evil ways, but was also denied access into Hell for tricking the Devil. The Devil gave Jack an ember from Hell telling Jack he would have to use this light to guide his way on earth. Jack put the ember in a radish he was eating to preserve the light."

The Irish used radishes at Halloween, with lard candles inside of them, to help Jack on his way. When the Irish immigrated to North America, pumpkins were much more plentiful than radishes, and were easily substituted. This introduced the tradition of pumpkin carving.

Halloween in North America did not become an event until the mid-19th Century, when thousands of Irish immigrants fled from the Potato Famine. The Irish immigrants, rich with their culture, introduced their traditions to the new settlements in both Canada and the States. As the 19th Century drew to a close, Canadians saw Halloween as an opportunity to unite communities. They did this by organizing parties in the town, and hosting bonfires and games. As time progressed, Halloween began to take a frightful turn; groups began to vandalize and destroy private property such as buildings and domestic animals. This turn of events caused parents to speak out against the tradition, but the 1930s law enforcers were able to come up with an idea to distract vandalism: they did this by developing the idea of "trick or treating". Children could continue in the fun, and with parental supervision vandalism decreased dramatically.

In North America, Halloween is the second largest commercial event of the year. Versions of Halloween can be found in UK, Ireland, Canada, U.S., other European countries, and Latin countries. Halloween needs to be approached carefully and insightfully. Whether Christians participate or not is them and God. Halloween was not born out of evil, but has grown to take on an evil aura about it. One must remember that most Christian holidays came after an already established pagan holiday on the same day or time of the year. Halloween commemorated the end of a year and the dawning of a new one, to commemorate the harvest, to commemorate family members who had died, and to honour Catholic church leaders.

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Cut Short: Mike Harris Resigns

BY SHANE PENNELLS

While taking a plane ride home from spending Thanksgiving in North Bay, Ontario Premier Mike Harris looked out the windows and saw all the leaves changing colour, making a covering of red and orange over the land. Autumn had arrived, but in more ways than he realized.

On October 16, Harris officially announced his resignation as Premier of Ontario, deciding also to sit out his term as the representative for Nipissing, which includes his hometown of North Bay.

Speculation has risen about why he left. Whisperings of Harris having hidden agendas and running from his critics have been echoing through Queen's Park since the announcement. I would prefer to think that Harris resigned to reconcile with his wife Janet, whom he has been estranged from since 1999. This idea seems to have been confirmed at a fundraising dinner in North Bay as Harris, while delivering a speech to his supporters, started thanking his wife for her support. Janet Harris was in the audience, and by the end of the speech, both she and her estranged husband were in tears.

Maybe Harris isn't quite the unemotional villain we've been led to believe. Political action groups have convinced us that Harris is making the poor hated and unwanted. Rather, I think Harris is trying to get us back to a principle our government was founded on: the government is here to protect, not provide. Political spin doctors and newspaper editors have been quick to blame Harris personally for everything from homeless people to the resurgence of 70's era clothing. I think that's a bit harsh; often we attach a face to our problems and suffering just to help us calm down, even if that person didn't directly cause whatever happened.

Political analysts were quick to voice opinions on whether Harris did a good or bad job since his first election in 1995. Although his two terms have been marked with riots, the Walkerton water scandal and the shooting death of a Native protester in Ipperwash, it has also been marked by sweeping changes, including a balanced budget in Ontario after years of spiraling further and further into debt.

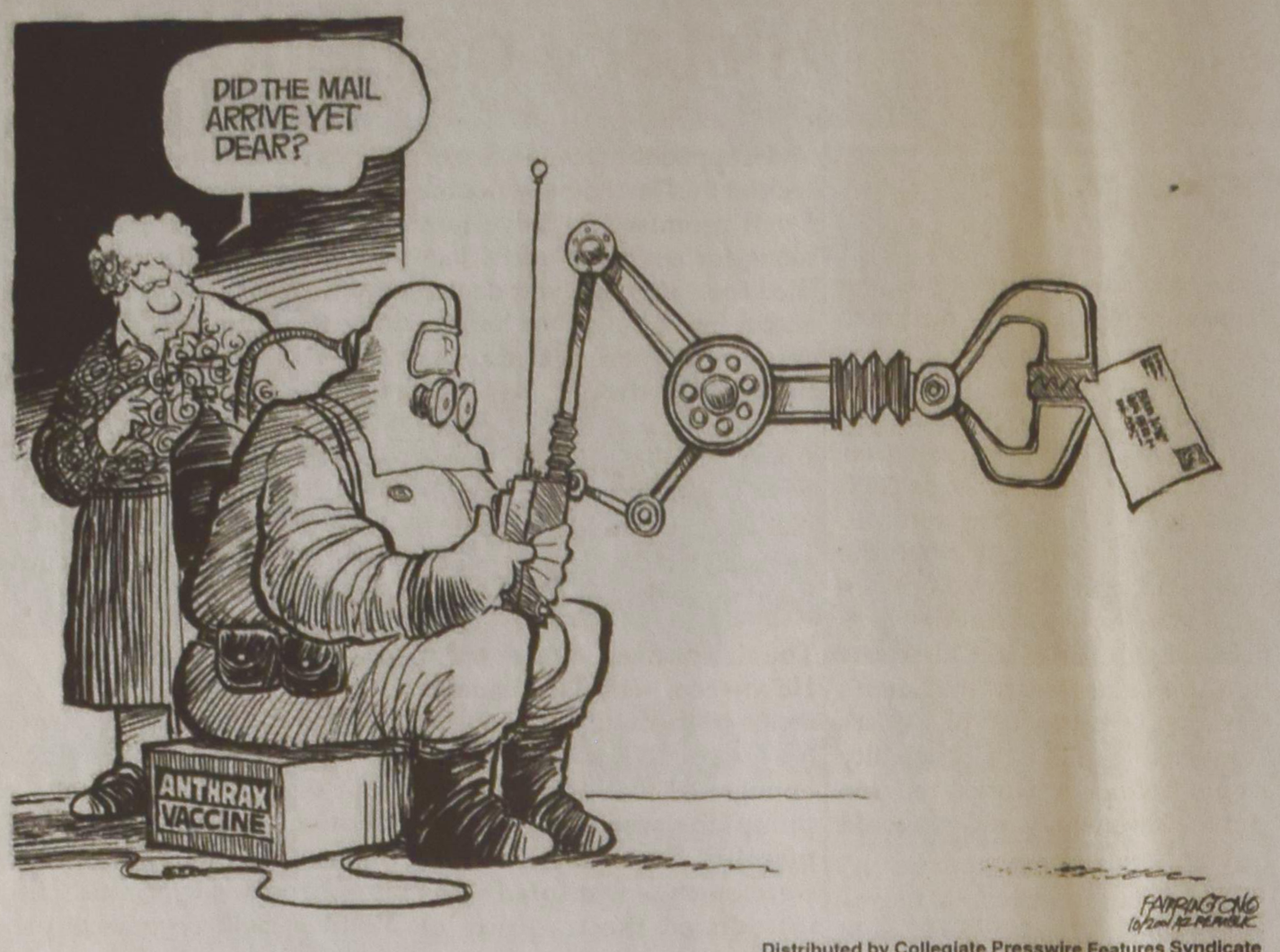
Harris cut social programs in every sector, taking us away from the socialist leanings we have grown used to. He made welfare into something that you have to work for, showing that you have to work in order to eat. He cut hospital services, true, but in dealings with the health care systems, I personally haven't had any problems.

In the past 50 years, the dominating theme in our media is the creation of heroes and villains. A good example would is the first televised presidential race debate; Richard Nixon clearly out-debated John F. Kennedy, but Kennedy seems to have won the night because he was more photogenic.

I think Harris did a good job and did what was right for the province.
His changes, albeit heavy handed, were needed in order for us to survive as an economic force. Change, even change for the better, comes with pain and discomfort. Although his ideas may have been somewhat Machiavellian, they were necessary. I can't say I agreed with every decision he made, but for all his changes and cuts, he did something that isn't seen very often these days. He made a decision and never wavered. He stuck to his guns. In doing that, he showed something a lot of politicians don't: character. He was smart enough not let politics get in the way of being a politician.

Autumn is here and things are changing. Just makes common sense.

·OPINIONS·



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Removing the Speck and Keeping the Log?

Dear Editor:

In the last issue of The Crown, there was a letter to the editor entitled "Evangelicalism vs. the Reformed view". The argument was that when people who performed at Coffeehouse made testimonies of personal relationships to Christ, and argued that others should make the same commitments, they were presenting a false Gospel. The argument was that they should have presented the whole Gospel and not just leave it at that. The letter states, "at the last Coffeehouse, several students displayed their commitment to Evangelical spirituality and made an appeal to others to adopt this same perspective. These performances emphasized the need for a personal relationship with God." He goes on to argue that the so-called "Evangelicalism" is not bad in and of itself, but separated from it's proper context it is a "false Gospel". He argues that the entire Gospel should have been presented. I would like to congratulate him on having the guts to present such an important correction on the presentation. At a college that emphasizes the importance of not making the gospel too personalized, we really do have to be careful that we don't present a "false Gospel". Since no one, including the writer of the letter, has even dared to present the Gospel in any form publicly on campus, does that mean that those who do make that attempt, and are a tiny bit off of the truth, are to be criticized? I wish he would get off his theological high horse and notice that these were bold attempts for audience members to make an invitation to Christ, and regardless of the possible problems, they did something that no one has attempted yet. I have yet to see any such attempt to be made by anyone in the reformed tradition on this campus, and it has only been made once by Evangelicals at Church in the Box. To criticize someone for doing something in the wrong way, when you yourself do not do it at all is what Jesus called "the yeast of the Pharisees", and what Jesus himself consistently fought against. Jesus' main complaint against the Pharisees was that they did not do what they taught others to do.

Now, I'll admit that when an invitation is given, the cross should be presented. But I find it is better to present what Jesus has done for you rather than to have your theological ducks in a row. I must say that it is a sad day for the Church when you can't present what Jesus has done for you without being lambasted over flames of theological discontent.

Humbly, Your Brother in Christ

Robert P. Gagnon

Stitch it on a pillow: missions motivations

Dear Editor:

This letter concerns the response made to the article "Indulging in Humility?". As the author of the article, I would like to discuss some points raised in the letter to the editor.

To the writer of that letter, thank you for responding. I am grateful for your opinion, but I do think that my main point was misunderstood; I am not against mission trips, and bashing them was not my objective. I enjoyed the mission trip I went on. Please try to see past the illustrative content in my article in order to get to the heart of the matter: *Are people being helped*? Not the missionaries, but the 'missionees', so to speak. My problem is seeing a missionary go home changed, while the ones ministered to have gained nothing. I understand that controlling results is not exactly easy, but sometimes it seems like efforts are not even made.

It seems that the trendiness of mission trips has made it so that the organizations have to actually search for tasks so that the surplus of volunteers has something to take part in. Was I really the only one capable of painting church walls in Mexico? I don't think so. As a result, I can only conclude that the feeling of accomplishment I took home was not because I filled an otherwise-unmet need in someone else's life; I merely completed one of the tasks designed to make me feel like I made a difference. I spoke with an organizer of short-term missions who admitted that this kind of pretense is often involved.

I feel as though short-term missionaries, especially young ones, run the risk of being victims of deception. The smile on the face of an impoverished woman after she has been handed food sure can make a person think that he's made a big difference in her life. After he leaves, and the food lasts only a week, what difference has it made to her then? No difference for the needy; big difference for the missionary. To me, this is an example of the strong profiting from the weak (who gain nothing in return). It's like they are animals in a zoo; let's go learn about how difficult it is for them to survive, and read up on their natural habitat. If we stare at them long enough, maybe we'll understand how hard it is for them, and for the rest of our lives we'll appreciate how lucky we are. In what way do the animals gain anything from being 'thought of' differently? I apologize for my sarcasm, but the point needs to be made that we have to concentrate on helping them, not being changed by them.

The main issue is that the focus should be on the needy and not the volunteers, but you spent most of your letter discussing why it is okay for missionaries to benefit, mentioning the helped people only briefly. As a result, I think that your letter may have supported my article by way of example more than challenged it.

You said that, "stepping out of our comfort zones is not easy". Is it comfortable for a poor man to accept the pity of someone who so generously takes time out of her busy, easy North-American life to put a roof on his house? I don't think we have any right to talk about "comfort zones", considering where and how we live. Some people have never experienced the meaning of the word comfort, so to focus on how privileged ones taking these trips experience a loss of it, instead of how those in need receive it, seems a little misplaced.

To the comment about people wanting to go on these trips because "God shows up": in the words of Sandra Bullock's character in the movie *28 Days*, "can I get that stitched on a pillow somewhere?" God is omnipresent. More importantly, God can and will "show up" to help people minister within their families, places of work, schools or social gatherings. It doesn't require a plane ticket or a passport to tap into God's power.

To sum it up, my point is this, and I address it to everybody: if your objective is to preach the Gospel, think about why you'd need to travel really far to do that. If your objective is to help the needy in terms of material things, do your best to make sure that this goal is actually being met, and that it is not simply an ineffectual token or a means of experiencing someone else's misfortune for your own benefit. Don't feel pressured to go on a mission trip just because "everyone else is doing it". Do it if you think it will be effective.

Sincerely,

Hayley Asnong

P.S. Consider why mission organizations would give out souvenir T-shirts. Does that support the kind of approach you think is right?

THE CROWN

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For mad scientists who keep brains in jars, here's a tip: Why not add a slice of lemon to each jar, for freshness.

The Crown is published by students but is dedicated to the entire Redeemer University College community.

When Human Rights Commissions Go Wrong

By James Brink
Editor in Chief

Everyone charged with a crime in Canada has the right to a fair trial. The right to be assumed innocent until proven guilty. The right to an impartial court. Everyone, that is, except the unfortunate souls who find themselves called before a Human Rights Commission tribunal.

Six years ago, in 1995, Mayor Diane Haskett of London was brought before the Commission. Her crime? The tenacious woman had refused to declare a Gay Pride day. Haskett claimed that she could not separate her religious beliefs from her public policy. The Commission responded by fining her and the city $10 000.

In 1996, Ray Brillinger brought a case to the same Commission, complaining that Scott Brockie, a Toronto printer, refused to print stationery for the Gay and Lesbian Archives. Brockie explained that printing the material would violate his religious convictions. He is quoted in Christian Week saying, "Why doesn't the OHRC think it a viable argument that asking me to print materials diametrically opposed to my religious beliefs is a direct breach of my own human rights?"

Apparently the argument wasn't valid. The board of inquiry ordered him to pay $5000 damages. In its decision the board said, "it is reasonable to limit Brockie's freedom of religion in order to prevent the very real harm to members of the lesbian and gay community...Brockie remains free to hold his religious belief and practice them in his home and in his Christian community."

The Canadian Supreme Court said the same thing to Trinity Western when they were charged with a discriminatory lifestyle policy. Real Women reported in their May/June 2001 newsletter that "the Court further stated...a line must be drawn between belief and conduct and that freedom to hold a belief is broader than the freedom to act on that belief." In other words, the court can't control your opinions, but heaven help you if you express anything other than the dominant liberal view in a public school classroom. So much for Christ's lordship over all of life.

Step forward to June 15, 2001. A Human Rights board of inquiry ruled that publishing Bible texts referring to homosexuality violates the "Code." Hugh Owens, a Saskatoon resident had placed an ad in the Star-Phoenix depicting two male stick figures holding a hands – with the circle and slash "no" symbol. The ad was accompanied by various references to biblical texts which condemn homosexuality. The one-person board decided that while the image on its own was not hateful, in combination with the references, it clearly stepped over the line.

Human rights commissions around the country have come under fire from more than the conservative community. According to Margaret Wente from the Globe and Mail, "Canada's Auditor-General and various federal court judges have been sharply critical of [The Canadian Human Rights Commission's] sloppy procedures, long delays in turning over cases, its poor grasp of the law, and its dual role as both prosecutor and judge." The Canadian commissions have subverted our judicial system. A thousand years of due process and legal precedent have been neatly sidestepped by an autonomous system managed by inquisitors appointed for their "political sensitivity." I'd say it was about time we got rid of them – but I might be subpoenaed for hate crimes against one of our national institutions: the Canadian Inquisition.

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•RELIGION FEATURE•

Going on a Witch Hunt

By Andrew Vis

Most Wiccans can hardly agree on the time of day, let alone issues regarding their own faith. The diversity of its adherents makes Wicca a religion that almost defies explanation, and its obscure nature of the faith makes it difficult to properly describe. Misunderstood and prejudged by many, Wicca is a neo-pagan religion that seeks harmony with nature.

Though often associated with witchcraft, Wicca is very different from the type of practices most people associate with witches. Witchcraft is a general word with a wide range of meaning; it can refer to the witches of the Old and New Testament scriptures, to the Gothic Satanists that were persecuted by the church for heresy during the Middle Ages, to modern-day religious Satanists, to the witches of modern-day fantasy, and to the followers of Wicca. Though some Wiccans refer to themselves as witches, Wicca has very little in common with these other forms of witchcraft. Wicca does not involve black magic, mysterious spells, or the worship of Satan. Rather, Wicca is a polytheistic nature-faith that is based largely upon the beliefs, practices, symbols, and seasonal days of celebration of the ancient Celtic people.

Despite a tendency to be individualistic, most Wiccans have certain beliefs in common. Most, though not all, believe in a prime deity that is the "one energy source of the universe." This one deity is polarized; it is divided into male and female aspects. God, the male part of the prime deity, is visualized as a horned man and also as the sun. He rules the world and is the energy and wildness of the universe. The Goddess, the female counterpart to God, is the personification of nature. The Goddess does not rule the world; she is the world. This prime deity, the "supernatural", is manifested in every life form through the interaction of the masculine and feminine. It is ever-present in our lives and is revealed in all things on earth.

Wiccans do not believe in Satan or any other personification of evil. They believe that nothing can exist that is, of itself, evil. Wiccans do believe that humans have the potential for evil, and the evil currently present in our lives is a result of human actions. The main rule of behaviour that prevents Wiccans from harming others is the Wiccan Rede: "And it harm none, do what thou wilt," meaning that people may do as they please, as long as their actions do not bring harm to others. In addition to this rule, Wiccans also judge behaviour by the three-fold law, which states, "All good a person does to another returns three fold in this life; harm is also returned three fold." These two rules of behaviour prevent Wiccans from participating in activities that harm themselves or others. Wicca teaches love for life in all its forms, and that humans are stewards on the earth. Humans must work to preserve natural life and to prevent the poisoning of the environment and the destruction of species.

Wiccans practice rituals for the purpose of worshipping the prime deity and attuning themselves with the natural rhythms of the supernatural. A ritual is held to celebrate a full moon, a new moon, a Sabbat or a special Wiccan ceremony. Sabbats, seasonal days of celebration, are held eight times throughout the year, approximately forty-five days apart. In addition to the more common rituals, most Wiccans will also create their own rituals for special occasions in their lives. Rituals, which are performed outside if possible, may include healing, divination, teaching, consecrating of tools, discussion, or other nature-based activities.

Since Wicca contains much diversity, the beliefs and practices outlined here would be widely debated and refuted among many Wiccans. However, despite its diversity, Wicca is a religion that should be examined in order to avoid potential misunderstanding, and to show proper respect to its adherents.

What? How come I haven't heard of Wicca?

If you ask the average person if they know what Wicca is, you will probably receive a blank stare. This is because most Wiccans, out of fear of persecution, choose to keep their religious beliefs a secret. Most Wiccans prefer to observe religious rituals on an individual basis, rather than as part of a group. However, some choose to form informal groups called covens.

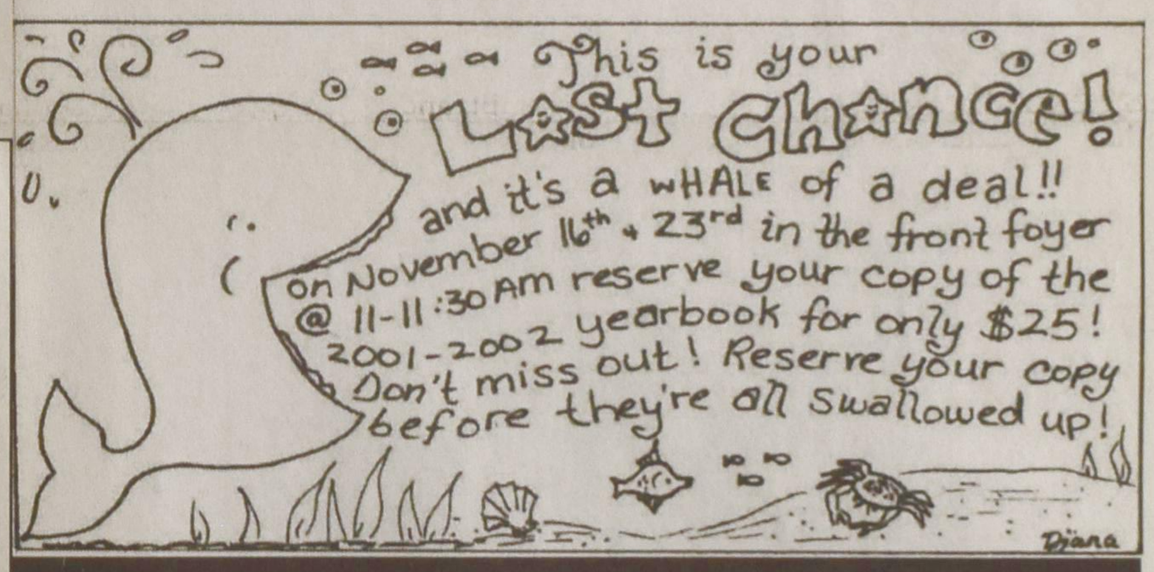
The secretive nature of Wicca makes it difficult to determine how many Wiccans are practicing today. Estimates range from eighty-five thousand up to as high as seven hundred and fifty thousand.

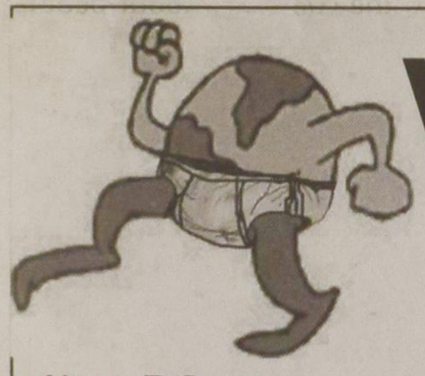
Brief History of Wicca

Though considered a modern religion, the origins of Wicca could be as far back as 6000 years. Wicca is often defined as an "ancient Celtic magic-religion", and its beliefs and practices stem from the polytheism of this northern European group.

Yet, despite its ancient origins, it wasn't until the 19th Century that Wicca began to be formed into the religion it is today. Wicca has been shaped largely through the writings of Charles Leland, Margaret Murray, and Gerald Gardner. Gardner, a British civil servant, wrote a several books in the 1950's, including *Witchcraft Today* and *The Meaning of Witchcraft*. His writing has led the Wicca movement and his books have become standard reading.

In recent years, Wicca has been recognized by governments in Canada and the U.S., and given tax-exemption status. Wiccan priests and priestesses have been given the privilege of performing marriages. Many Wiccans are now also looking for roles as institutional chaplains in hospitals, prisons, universities, and military units.





World in Brief

By Yolisa DeJager

Hurricane Iris Strikes Belize

The southern coast of Belize was struck by the massive Hurricane Iris on the evening of October 15. The 140-miles–per-hour winds and eighteen-foot waves "wrecked havoc" on the surrounding villages of Seine Bight, Independence and Mango Creek. The greatest damage was reported at the resort village of Placencia, where it was reported to be "building on top of building". There was also an incident were the strength of the waves capsized a live-a-board dive boat "sending all people aboard...from Richmond, Virgina into the water". Several industries have already realized the repercussions of the storm, including the banana, citrus, shrimp and tourist industries. The National Emergency Management Organization has reported twenty-two dead, eight missing and thirty-eight injured so far.

(San Pedro Sun)

Israeli Cabinet Minister Assassinated

Last Wednesday, October 17, Israeli Tourism Minister Rehavam Zeevi was gunned down in the hallway of the hotel where he stays when parliament is in session. The gunmen who killed the "ultranationalistic" politician are suspected to be radical members of the PLO. Israel wants the PLO to hand over those who are responsible for Zeevi's death or else they threaten to "launch an all-out attack". A car bomb that killed three Palestinian gunmen has already been linked to Israel's retaliation, as well as the increase of gun battles on the streets. Yasser Arafat stated that there is an investigation underway, but that those responsible would be dealt with by Palestinian Authorities to ensure a fair trial. Palestinian Cabinet Minister Saeb Erekat claims that " Israel is using [the assassination] as a pretext" in order to increase attacks.

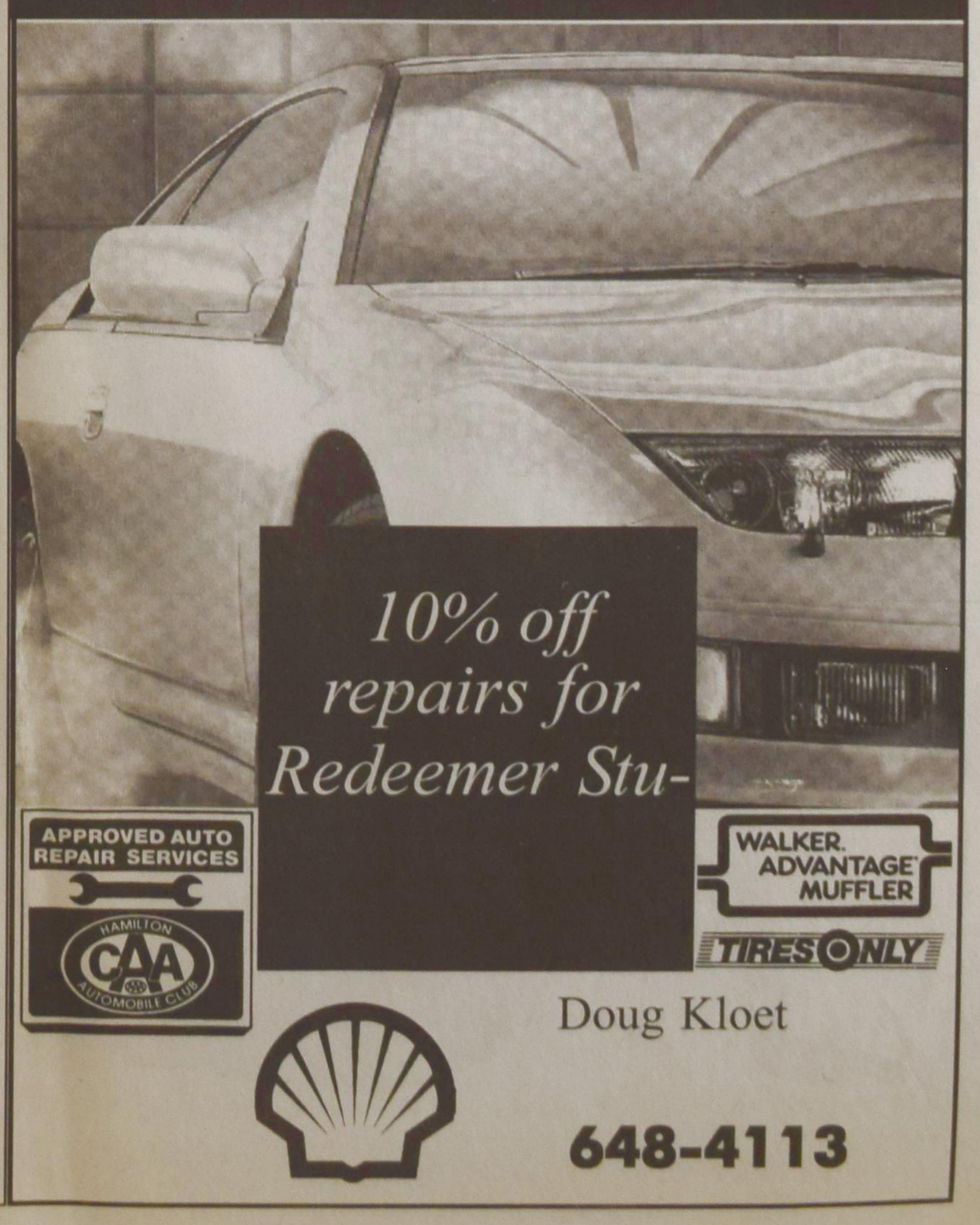
(Cyprus weekly)

Cyprus, USA make Nuclear Equipment Deal

The government of Cyprus has decided to sell all confiscated nuclear equipment to America. The decision was made to ensure that these products do not fall in to the wrong hands. There have been several incidences in Cyprus that have heightened concern; lately customs officers have dealt with a large number of attempted smugglings of nuclear equipment. The United States have offered to help Cyprus in "its fight against nuclear arms trafficking" by supplying high-tech surveillance equipment for detecting "nuclear components".

British and IRA Working Together

Last week, the IRA and Britain agreed to a ceasefire in Northern Ireland. British Prime Minister Tony Blair has reenforced these decisions by reducing the British Army's presence in the area and by closing down several watchtowers, including one situated in South Armagh. It has been two decades since this surveillence equiptment has been "switched off". Residents of Northern Ireland watch these events hoping that they will result in peace.



·backside·

Rash Words

BY NATHAN STRETCH

I don't consider myself especially dirty. I shower often with hot water, and I brush my teeth with startling regularity in the style of "small circles". I don't poke around in the trash and I almost never lay down in the gutter, I don't pet or play with rats and I've never been involved in a lab accident that left me splattered with human blood.

So why have I been cursed to endure this affliction of the epidermis?

Why has my body revolted against me despite my most cunning and convincing arguments? Why has it all of a sudden become so easy to "spot" me in a crowd? And why did I spend my last devotional time under my blankets with a flashlight, looking up leprosy in the Old Testament?

Maybe I'm just being "rash" but I think my roommate is avoiding me.

My dormmates chase each other with the broom I used for clean-up, yelling, "Now you've got it!" I've cried alone at night, hoping that my hot, salty tears would wash away this scourge before morning.

I just KNOW someone's going to invite me to the beach, and I'll really want to go, but I'll have to be, like, "Sorry dude, I've got to uh... study..." and then they'll hear through the grape-vine that it's because I have a rash and don't want to take my shirt off. So they'll feel bad because of my um, aesthetic shortcomings, and bake me a cake and want to hang out.

But I'll say NO! I don't want your pity! I'm not Charlie Brown or (the Simpsons') Gill. I'm not waiting for valentines or buying my hot plate on the installment plan. I'm not less than the rest of you or greater than the best of you, but I do have a rash and it's pretty amusing.
So laugh and poke fun but pity me not!

I know I'd do the same for you.

The Facts On Pumpkins

* They are fruits not vegetables.

* They are indigenous to the Western Hemisphere.

* They are low in calories, fat and sodium while they are high in Vitamin A, B, potassium, iron and protein.

* The largest recorded pumpkin weighed 1,140 lbs. It was grown by an Ohioan farmer in 2000. That's a lot of Pumpkin Pie, eh?

* The largest pumpkin pie ever baked was 350lbs and five feet in diameter.

You don't smile like that because you have a new job. You smile like that because you've got a Van Kampen.
- Nate Van Kampen

I fast. Between meals and snacks, I fast.
Dr. Plantinga

Did you know that the French like to have a little bit of mushroom for breakfast in the morning, with a glass of milk? They call it the Breakfast of Champignons.
- Mrs. Chiang

Dr. Bowen:
Babies aren't all that expensive. Children don't cost you much until they reach the age of six.
Danny Irvine:
At which point you can sell them for experiments. That's what happened to me.

When I can't sleep, I call out vegetables.
- Alexandra Hall

First I moon you, then I pee on the phone.
- Leslie Trewartha

The Bell Curve

by JOHN BELL

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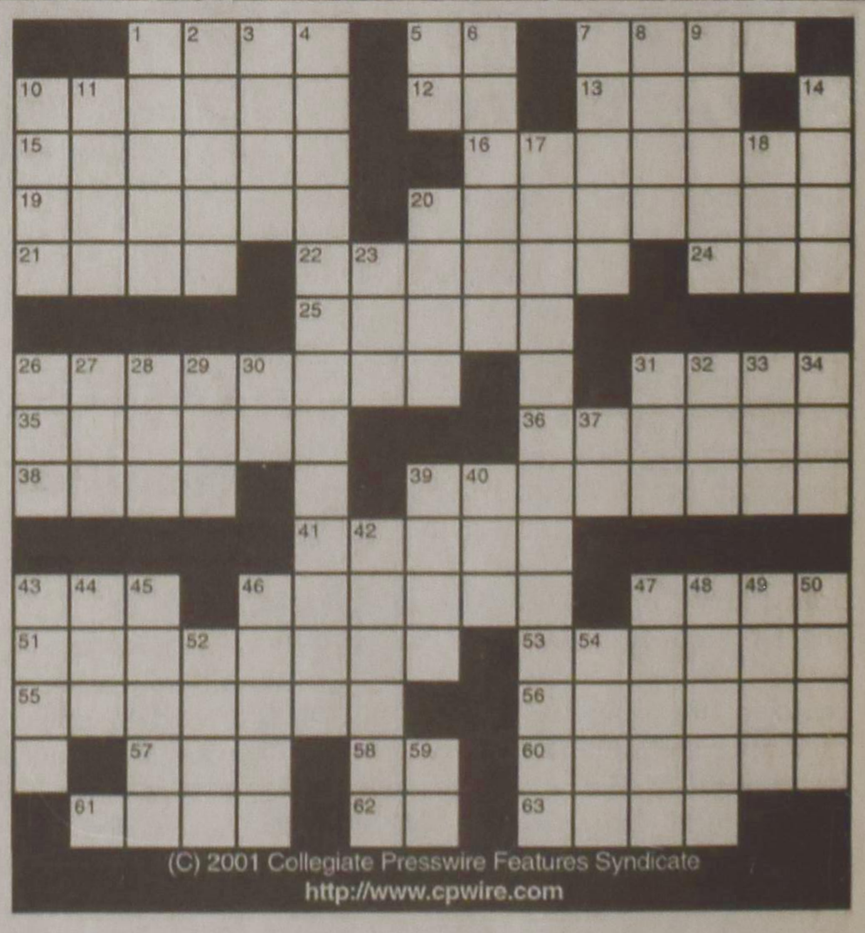
Guess Who?
check thecrown.ca

Puzzle

October 15, 2001



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ACROSS

1. Before the storm
5. "She'll be there _____ 3 p.m."
7. Seven year _____
10. Lassie
12. Opposite of Yes
13. There are seven
15. Begone! (Imperative verb)
16. Mentally exhausted
19. State next to California
20. Without people
21. A ballerina dances here
22. Madman
24. Wily
25. Long ago times
26. Hair color
31. Rose _____
35. The highest point
36. Spain and Portugal
38. To neaten
39. The conscience
41. Carmen, e.g.
43. Baha
46. Obliquely
47. Tibetan priest
51. Unwholesome
53. "In the same book"
55. A clam
56. Overly showy
57. A tide
58. Present indicative of he
60. Prods
61. A major star
62. Hair style
63. Eye ailment

DOWN

1. Piece of garlic
2. False name
3. Opera singer Jerry
4. Change from one stage to another
5. Actinon chemical symbol
6. One not living on campus
7. Managing Editor of "Sports Night"
8. Sea bird
9. Percentages of Irish farm crops
10. Whining speech
11. Nabisco cookie
14. Whirl
17. States of being free
18. Elongated fish
20. One puts this on first
23. Malt beverage
26. Hotel parent company
27. "Learn it to"
28. Roman Goddess of plenty
29. A degree
30. Pass this and get $200
31. Female
32. Rage
33. Young swine
34. Portuguese saint
37. To occupy a space
39. A stamp
40. Where ashes lie
42. A NY lake
43. Military supplies
44. A people of Northern Thailand
45. Sicker
46. Island in the New Indies
47. A 30's dance
48. A traditional saying
49. Allot
50. Singing brothers
52. Priestly garments
54. After shave brand
59. Thus

View the answers online at thecrown.ca

the Crown online